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OF RELIGION

How's All The Folks?

AN EDITORIAL

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ON THE HORIZON OF THE CHRISTIAN CHURCH

BUILDING A CHRISTIAN CITIZENSHIP

The International Council Convention and Conference on Religious Education to be held in Birmingham, Alabama, April 12-19, 1926, promises to be an epoch-making event in the continent-wide movement for religious education. The theme of the convention will be "Building Together a Christian Citizenship," expressing the united purpose of the cooperating forces of Protestantism in America. It is the quadrennial convention of the International Council of Religious Education whose headquarters are in Chicago, Illinois. This will be the first great religious education convention held in America officially participated in by the thirty-five cooperating denominations represented in the International Council. The conventions of the past have been largely composed of delegates from state and provincial associations. While the Birmingham Convention will be inspirational and promotional, its purpose will be to bring out the very best educational plans and methods for the Sunday School and for all the different phases of religious education. The program will include addresses by leading statesmen of the United States and Canada who recognize the supreme importance of the religious training of childhood and youth, and addresses by the greatest leaders in religious education representing the Protestant forces of the continent.

WHERE LIQUOR IS NOT LEGALLY AVAILABLE

The recent statement of Sir William Arbuthnot Lane, that "America under prohibition is less temperate than England," is directly contradicted by a series of articles on this subject by Ernest W. Mandeville which are appearing in *The Outlook*. Mr. Mandeville made a careful survey of prohibition conditions in America last spring. His findings foreshadowed the report of the Federal Council of Churches. He then went to England to study Britain's liquor problem, and in the resulting articles now being published in *The Outlook* he says: "No matter how much one is disillusioned about the dryness of our own country, he cannot but be terrifically depressed by the appalling sights of filth and degeneracy of the London Public-houses....After a close study of the bootlegging evils in the United States and then a tour of observation through Great Britain, I feel strongly that I would rather see America under prohibition than America sodden with drink, as is England....I have become convinced of the superiority of our prohibition (with all its faults) to the political and social domination of the liquor trade in Great Britain and its consequent evils." In England, where liquor is legally available, the very same tendency among the youth to drink "because it's smart" prevails. Also, as on the Continent, less wine and beer are being consumed and more whisky and hard liquors. So, he reasons, tendencies of a similar nature in this country should not be blamed upon the enactment of the Volstead Law. "In England," he continues, "a firmly intrenched liquor trade, supported by both temporal and spiritual peers, is saddling the populace..... with a national drink bill of approximately $1,770,000,000.....The convictions for drunkenness of women have doubled since the war.....It is estimated that the average family expenditure on drink is $175 a year. Forewarned by the obliteration of the legalized liquor business in America, 'the Trade' in England has become alarmed for its safety and it has taken steps to match a pro-liquor organization for every prohibition society in operation." He tells of the jealousy existing between the temperance societies, and their ineffectiveness against the very powerful liquor interests. "Hundreds of tourists seem to vie with each other in excessive drinking while in countries where liquor can be legally obtained. The natives can't help but muse to themselves; "Look at these foreigners from a dry country. What a farce!'"

STANDARD NUMBER FIVE

A Missionary Program in Every Bible School

1. **A Leader**
   Choose some one to serve as missionary superintendent of the Bible School who will make time to plan and pray for this work.
2. **Instruction**
   Every department of the Bible School should have systematic missionary instruction. Pictures, pageants, stories, impersonations, sand table work, curios, reading contests, study classes—may all be used as educational features.
3. **Prayer**
   The information imparted to the Bible School should be used as a basis for simple, earnest, direct prayers for specific needs and definite persons.
4. **Giving**
   Instruction and intercession should prepare the pupils to give weekly for the missionary work of the church. Small duplex envelopes are useful in stimulating systematic giving.

For suggestions as to other plans and material, write to the

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS

101 South Eighth Street, Richmond, Indiana

LEADER OF MEN IN PRAISE OF WORK

Don't growl at your job. Love it, and you'll get along both materially and spiritually. For work is a builder of character and a fondness for work is a stepping-stone to success. This is the opinion voiced by E. C. Whiter, vice president of the Central Region of the Pennsylvania Railroad, in an address delivered before the Third Annual Younger Men's Conference of the Railroad Y. M. C. A. held at East Liberty, Pittsburgh, Pa., November 20 to 22. "I am sorry for the man who is going through life without working," he said. "Entirely apart from the material values which attach to work, it gives a man something in character that he can secure no other place and in no other manner." The conference, which emphasized high ideals of service, the development of character, and greater efficiency in daily work, was attended by 238 delegates, nearly all young men, representing 46 railroads, 31 states and two Canadian provinces. The older men in attendance kept in the background as much as possible, according to an account of the conference in *Railway Age*, "seeking to serve only when needed rather than to assume the direction of the proceedings." Informal gatherings, discussion groups, talks with older men and speeches by men important in railroad circles made up the program.

WINNERS OF THE SEABURY PEACE PRIZES

The following are the winners of the Seabury Prizes in the 1925 World Peace Essay Contest conducted by the American School Citizenship League. For the *Normal School and Teachers' College Section:* first prize—Elsie Marguerite Munker, State Normal School, Towson, Maryland; second prize—Stanislav Sule, Normal School, Brno-Kralovo Pole, Czechoslovakia; third prize—Dorothy M. Gifford, State Normal School, Hyannis, Mass. For the *Secondary School Section:* first prize—Ida Greaves, Malvern Girls' School, Worcestershire, England; second prize—Maurice Galloway, High School, Watonga, Oklahoma; third prize—D. G. Maurice, Marlborough College, Wilts, England.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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How's All The Folks?

ONE day when going down the street we saw a jolly, open-faced man stop to greet a friend whom evidently he had not seen for a little while, and we heard him call out in a whole-souled, ringing voice, "Howdy do! How's all the folks?" Now there was nothing uncommon in those words with their homely, hearty greeting—we had heard them many times—but the special unction given them on this occasion tended to turn them over in the mind of the auditor who went on his way unnoticed but thoughtful.

The greeting, accompanied by the strong hand clasp, might be scoffed by some as unpolished and savoring of the soil. But our mind went back to the days of the town and community gatherings when on meeting days, or at a country fair or a patriotic celebration, the folks would gather in from round about and mingle together as friends and neighbors. They were frankly and sincerely interested in each other's welfare and it was with simple, unaffected concern that they shook hands as they met and asked, "How's all the folks?"

Poor grammar, yes, but good old English nevertheless. It was an expression of neighborliness and good fellowship. The voice behind the words rang strong and true—the voice of one who would extend help and sympathy in time of distress and who would rejoice with you in happiness and prosperity. In that vigorous, vise-like hand shake there was the open sesame of brotherly love. It was a hearty, open hand clasp, everywhere known and understood. Behind the greeting were folks who cared. It symbolized the community spirit of friendly consideration for each other. It suggested the larger family ties interwoven throughout the neighborhood.

In the same spirit, in this the first issue of the New Year, do we extend this homely, but heavily freighted greeting to our readers and to Friends generally. It is often said that the Society of Friends is just a big family. It should be so—and may it be increasingly true; not in any exclusive or clannish sense, but to the end that we may know and understand each other better and love each other more. This does not imply that we should seek unity through a dead level of uniformity, but that we find richness in our diversity and loyal fellowship through a common allegiance to our divine Master. As he cares for us all, so must we all care for each other.

This sense of family fellowship among Friends is not only a privilege—it is a sacred obligation enjoined by the very implications of our faith and testimony. We are properly ambitious to do a worthy part in promoting in the world the Friendly ideals of life that we hold to be so vital. These and all worthy ideals may flower and come to fruitage only in the atmosphere of love. Apart from love they are vain and formless. This love must be rooted in the friendly consideration and the mutual appreciation which we feel for one another. The Society of Friends! How we should love the term and strive to make it real among us! What a power we may become if among all the "churches" we will prove ourselves to be that part of the church universal that is in very fact a society of *friends!*

And so, it is with this concern and in this hope for American Quakerism in 1926 that we extend the hand and ask, "How's all the folks?" Not only now but through the year may this greeting, in spirit and essence at least, be freely exchanged among us all, from coast to coast and from gulf to lakes; and over the mountains and across the gulfs of spirit may this greeting of family fellowship become so warm and so tender that the mountains may be leveled and the gulfs bridged as heart meets heart. May this become our passion for the Society of Friends in 1926.

But as the community spirit of the local neighborhood is not enough, neither is that enough for which we are appealing among Friends. This spirit cannot, if genuine, be an exclusive spirit. In its very nature it is expansive and inclusive. There can be among true Christians no confines to the sense of human brotherhood. Indeed, in the face of such lofty sentiments as those expressed by one of another faith who contributes to our columns in this issue, we should question seriously whether as Christians we may not often learn of some who do not bear the name, in the manifestations of the true Christian spirit, of "religion pure and undefiled." So we must enlarge the scope of our greeting by a new emphasis: "How's *all* the folks?"

How are the folks on the many mission fields for which Friends are responsible? If we ask the question seriously and sincerely we will have to help give the answer. How are the folks in the countries of Europe to which our representatives have ministered during recent years? Are we as greatly concerned now for their spiritual encouragement as we once were for their physical relief? And poor, distraught Bulgaria, one of those vexing, trouble-making states in the Balkans—are her stricken "folks" to be included in our concern? Also the Riffs and the Druses and their misguided, deluded conquerors, the French—they are all folks for whom we should care.

There are so many folks whom we fail to envisage as properly within our brotherly consideration. For example: Does our greeting of Christian concern go out, in spirit and in truth, to that unfortunate and maltreated class whose cause Kate Richards O'Hare is so valiantly

championing? Do we feel with O. Henry the sting of injustice and shame at the sight of shop girls slaving for less than a living wage to gorge coffers already swollen and to build a temple of mammon in Gotham? Dare we extend the hand of fellowship to those whom a Christian society proscribes for cause of race or creed or color? Will we befriend those with whom we may disagree utterly and defend them in the exercise of our common rights? Or, in the words of President Wilson, will we show justice to those to whom we do not want to be just? We were impressed by the expression of a speaker at the meeting of the American Friends Service Committee held in Richmond a few weeks ago. In referring to certain neglected classes of people he said, "They are nobody's concern—therefore they should be become *our* concern." That was an expression of the true Christian spirit as professed, if not always exemplified, by Friends. Will we say it in 1926—"How are *all* the folks?"

Did not Jesus express himself in these human terms, both by precept and by example? What will be the nature of the final examination which we are to face before him? He has already outlined it for us. He will want to know about those who were sick and in prison, those who famished and were hungry, those who were naked and cold—all those who were strangers and friendless; and he will want to know what we have done about it. He will want to know whether we have had love for each other and for all. In effect, he too, will ask us and ask us very pointedly "How's all the folks?" But that final examination is on even now. Will we pass it successfully in 1926? W. C. W.

Her Soul Goes Marching On

BY FRANCES STRAUSS

In a note of explanation, Frances Strauss says she wrote the following article because, having recently come in contact with Mrs. O'Hare's work, and having long been an admirer of Elizabeth Fry, the similarity of both women and their work seemed most interesting. She adds: "I shall be glad to have you use it for the good of the cause which we both love—peace. It will interest you perhaps to know that I am a Jewess, but I have found that the real spirit of human brotherhood lives where brains are clear, where living is clean and sincere, and where love has driven out hate. I am learning to have more and more love and respect for the Friends as I come to know more of the history of your group, and I shall be happy indeed if my little story brings a message of fellowship and goodwill to your readers." Does not such expression make our hearts burn within us?—EDITOR.

IN 1817 Elizabeth Gurney Fry, the well-born and brilliantly educated Quakeress, stirred England, and most of Europe, by her vivid campaign of education directed against the evils of the penal system of that day. From the cultured surroundings of the home of a wealthy London merchant she went down into the filthy, pest-ridden and brutality-breeding jails and prisons of that country and brought back stories of the conditions existing there that shocked that smug, self-complacent nation into a revolution in penal administration.

To those interested in the continuity of life after death and the possibility of souls coming back to finish their allotted tasks in other human bodies, there is the fascinating question of whether or not the soul of Elizabeth Fry inhabits the body of another woman, and still works for prison reform. Just a century after Elizabeth Fry started her work in England, on December 17, 1917, another well-born and brilliantly educated woman, whose soul seems to be a counterpart, or reincarnation, started a revolution in American penology. Kate Richards O'Hare, a disciple of the Quaker doctrines of pacifism, stood in the Federal Court room at Bismarck, North Dakota, waiting sentence for an alleged violation of the "Espionage Act." She was charged with having expressed an opinion contained in two vulgar, stupid sentences alleged to have been used in a lecture at Bowman, North Dakota—and wartime hysteria did the rest.

As she faced Judge Martin J. Wade she said: "It may be that God moves in a mysterious way his wonders to perform. It may be that down in the dank, loathsome hell we call a prison there may be bigger work for me to do than I have found in the past. It may be that there I shall find opportunities that I have sought always; opportunities to take light into dark places, minister to sick souls, and lift up degraded humanity. And God knows that in prisons, more than any other place on earth, there is need for such service. If it were necessary that Jesus should come down and live among men that He might save them, it may be necessary for me to become a convict among criminals to serve them. If this be true, I will face prison life; I will face all of the things that go with prison life as serenely as I have faced court, judge and jury."

No one who shared that dramatic court room scene realized that in these simple words spoken by a woman who was being sentenced to prison, a revolution in American penology was started on its way. War hysteria was at its zenith, war-lashed passions were at fever heat, and in the terrible welter of panic, hate and prejudice fomented by war propaganda the calm and fearless acceptance of a prison sentence as a tragic, but necessary interlude in a life devoted to social service seemed of small moment. But by it our whole penal system is being shaken to its core. The grim, grey prison walls have given up their secrets, the dungeon has been opened to public scrutiny, the helpless convicts have found a voice, public conscience has been aroused, and the prison labor contractors have found their nemesis.

History seems to prove that when some great human need arises, God, who directs human destiny, raises up some man or woman to do the needed work. There was great need of sweeping reforms in our machinery of administering justice and dealing with delinquents, and God seems to have given that task to Kate Richards O'Hare; and training and inheritance fitted her for the work. By birth she inherited the best of the traditions of two old American families of comfortable means and unusual culture, and who have demonstrated for two hundred years their ability to give patriotic services in other things than flag waving.

Her grandfather freed the slaves he inherited, threw in his lot with the "Abolitionists," left his Kentucky home and emigrated out to Kansas to take part in the "free soil" struggles of its settlement. Her father served through the Civil War in the Army of the Cumberland, came back to Kansas, married, reared his family and took an active part in the development of that state. Kate Richards had all that birth and breeding, and the advantages of the best schools of her native state could give. She grew up amid the stirring events of the old Populist days, and she broadened her culture by active service in the organized movements of both farmers and wage workers. Long before she faced the Fed-

eral Court because of her pacifist attitude, she had twenty years of active service in the labor and social service movements to her credit. She was recognized as a woman of unusually broad culture, and as one of the most vivid speakers and trenchant writers in the country. In her studies she had specialized in psychology and the social factors in criminology, and there is little doubt that she was the best fitted person in the country to make a first-hand study, in the role of a convict, of American penology.

The gods must have laughed when war-time hysteria threw this type of a woman into one of the worst prisons in the United States, the Missouri State Penitentiary at Jefferson City, where female Federal prisoners were kept on contract because the government had no institution to care for its women prisoners. Because this country was raw and untrained in the methods of handling political prisoners, Kate Richards O'Hare was treated as an ordinary felon, subjected to all the abuses that have grown up in our penal system, and was exploited by a prison labor contractor in a prison workshop. It is a violation of the law for a Federal prisoner to be worked under the "task" system, or on contract work, but government officials had never bothered about the enforcement of this law to protect prisoners from brutal exploitation, and she endured chattel slavery at its worst.

For fourteen months she shared every horrible experience that goes with prison life, plumbed prison abuses to the very bottom of the social cess-pool, and studied and analyzed prison administration with a clear, cultured and scientifically trained mind. Because she was strong and vigorous physically she was able to endure the killing grind of the "task" system in the prison garment shop, the revolting food, and the twelve hours per day locked in an iron cage. Her knowledge of hygiene and her access to money with which to bribe prison keepers to secure prophylactics, made it possible for her to escape infection from the diseases bred in filth, vice and ignorance with which the prison reeked. Her vivid interest in the wealth of clinical subjects for observation which her fellow convicts provided, dissipated the deadly monotony of prison life, and her firm faith that she was there because there was a job to be done, made it possible for her to go through the terrible experience unharmed.

The Church Federation of Chicago became interested in Kate Richards O'Hare, made a careful investigation of her case, compiled and presented to the Department of Justice data proving that she had never used the stupid sentences ascribed to her, and that her arrest, trial and conviction had been a grave miscarriage of justice, growing out of war hysteria. When the evidence compiled by the Church Federation was presented to President Wilson, her sentence was commuted and she was released May 30th, 1920.

Thousands have heard Kate Richards O'Hare speak of her prison experiences, and millions have read the stories she has written, but not one word of resentment or bitterness has ever come from her. She was a slender, black-haired woman when she was taken from her four children and sent to prison. She came out with shoulders bowed with the weight of the tragedy of all the human lives that have been so stupidly crushed and maimed there, and her hair was as white as the prison pallor on her cheeks, but she never expressed a word of regret for it all. When her friends show bitterness, she says: "It was a job that had to be done. It must have been mine to do. Everything worth while has its price—I paid the price and the experience was worth all it cost."

At the prison gate she made a vow to do three things: to secure the release of the political prisoners; to force the government to build an institution to care for Federal women prisoners and thereby break up the practice of selling them like cattle; and to drive the prison labor contractors out of the prisons and open the doors to modern science.

From the day of her release she devoted all her time and energy to working for amnesty for political prisoners. She dramatized the situation as no one else could have done by gathering up fifty of the wives and children of the poor, obscure tenant cotton farmers of Oklahoma and Texas who were serving sentences ranging from ten to twenty years for the crime of organizing a farmer's union. She led this Children's Crusade for Amnesty across the country to Washington, gathering funds to defray expenses as she went. In Washington for four weeks she and her little tatterdemalion army of women and children sat at the front steps of the White House patiently waiting, waiting, waiting, until even "hard-boiled" Harry Daugherty could endure the sight no longer, and the men were released. When the last political prisoner was free she turned her attention to a Federal prison for women, and it was soon accomplished.

Patient as time and relentless as the seasons, Kate Richards O'Hare has hammered at the conscience of the American people to make them face the facts of our prison system and its effects on society. Travelling, speaking and writing constantly she has aroused public opinion and quickened public conscience until the prison system, old and hoary, firmly entrenched in political corruption, and barricaded behind the millions of dollars that have been ground out of convict labor, is fighting, and losing its last battle.

In her campaign against the exploitation of convict labor she has united capital and labor, and brought the trained technique of the college to bear on social problems. She is the first college professor to be borrowed from her faculty to serve an international labor union. On leave from Commonwealth College she is filling the position of director of the Research and Publicity Department of the Joint Committee on Prison Labor of the United Garment Workers of American and the Union-Made Garment Manufacturers' Association. The American Federation of Labor, for the first time in its thirty years warfare on the prison labor contractors and corrupt politicians, commands the service not only of a trained research worker and penologist, but also of forceful writer and magnetic speaker who is at home before any sort of an audience, and who knows prisons from the inside. The labor, church and farm press have been supplied with the facts about prison conditions, and printers' ink is rapidly dispelling the ignorance and indifference that have suffered prison methods that belong to the Dark Ages.

One woman against the intrenched evils of the prison system of a great nation, one voice crying in the wilderness seems to suggest an unequal contest, but a century ago Elizabeth Fry revolutionized the penal system of Great Britain. It now seems that her modern prototype may do the same thing in the United States.

15 Stuyvesant St., New York City.

Girls at Work in Japanese Factories

NEARLY three-quarters of the girls and women employed in factories in Japan, are, it is estimated, engaged in silk and cotton spinning, according to Miss Pearl Forsyth of Indianapolis. Miss Forsyth is engaged in Y. W. C. A. work in Kobe. "Their average wage after the period of apprenticeship is past is 40 to 90 sen per day," writes Miss Forsyth. "Piecework when speed has been attained, may bring in 100 sen or 1 yen daily. Since 1 yen is equal to less than fifty cents and it takes one hundred sen to make a yen, it can be readily seen that inflated wages for women are not as yet a part of the industrial situation in Japan." To supplement these wages the factories own and operate dormitories. Women workers pay from 12 to 15 sen daily for room and board. "Room consists of sleeping space on the floor, allowing one or at best two thick mats to each girl. Each mat really belongs to two girls, since they work in shifts of twelve hours. One goes to bed as the other gets up. These mats are approximately six by three feet and are changed and washed weekly." The government is showing an interest in these dormitories, according to Miss Forsyth, and are conducting a brief normal course for matrons who have the girls in charge. At the Y. W. C. A. convention held in Japan last fall these girls and the conditions under which they live were the topics of much discussion, the Y. W. C. A. being in a position to assist in bettering conditions.

O. Henry and the Brotherhood of Man

BY E. MERRILL ROOT

CARLYLE wrote: "Properly speaking, all true Work is religion." He might have written this of O. Henry's work, for O. Henry was not a mere glittering teller of brisk tales, but a prophet in the apostolic succession of Jefferson, Whitman, and Mark Twain.

I like to call O. Henry the last of the undismayed democrats: for after him we have Mencken and the deluge. Our writers today tend to be political Unitarians who discard from our social Trinity the two members called Fraternity and Equality, and worship only Liberty. I sympathize with all who cry for Liberty, especially in America today; but I believe that Liberty without Fraternity will be as unsuccessful—indeed as impossible—as Fraternity without Liberty. Therefore I love Dickens and O. Henry, whose hearts were warm with the brotherhood of man.

This is not the place to discuss the "quips and quirks and wanton wiles" of O. Henry's technique. I am not here concerned with his brisk deftness, his glittering efficiency, as a story-teller. If we thought of him merely as a teller of tales, we should have to admit that in his stories one often seems to hear the grass grow, or (to say it more aptly) the wheels click. As an artist, he sometimes seems a juggler keeping seven colored balls in the air at the same time. His stories are often—like the story Mark Twain told on Whittier's birthday—"smart and saturated with humor." At his worst, he is a Walt Whitman in vaudeville, a cabaret Mark Twain.

But critics like Mencken, who dismiss O. Henry as a glittering technician, are like those who miss the soul beneath the painted grin of the jester. There are, of course, little specks in garnered fruit even in "Tom Sawyer," not to mention some of the smartness and tinsel light of "Innocents Abroad." There are, one may admit, swamps at the foot of mountains. Mencken's myopia is simply that, seeing the swamps, he misses the mountains. The great O. Henry—the O. Henry of "Gifts of the Magi" or "An Unfinished Story"—can touch the beautiful humor which lies on the frontiers of sorrow, or the humor which is as if one "loosed the fateful lightning of a terrible swift sword." O. Henry can be as simple and as terrible as a child; when he writes of what he loves (or hates) he writes with a gravely smiling wisdom.

Think, for example, of "An Unfinished Story." There he says that Dulcie, owning fifty cents, "squanders" five cents for licorice drops, "the kind that make your cheek look like the toothache, *and last as long.*" He tells us that Dulcie lived in a furnished room, not a boarding house; the difference being that "in a furnished room other people do not know when you go hungry." Or he speaks of the picture of General Kitchener with his beautiful, stern, melancholy eyes, who (Dulcie knows) "was away over in Japan, leading his army against the savage Turks," yet who saves her—once. And at the close, he writes: "As I said before, I dreamed that I was standing near a crowd of prosperous looking angels, and a policeman took me by the wing and asked if I belonged with them.

"'Who are they?' I asked.

"'Why,' said he, 'They are the men who hired working girls and paid 'em five or six dollars a week to live on. Are you one of the bunch?'

"'Not on your immortality,' said I, 'I'm only the fellow that set fire to an orphan asylum, and murdered a blind man for his pennies.'"

Or think of the sympathy with human love that makes "The Gifts of the Magi" beautiful. Tolstoi defined art as infection with emotion. If one can read "Gifts of the Magi" and not be "infected with emotion," he is an intellectual iceberg on whose cold glass the roses of the spirit will never grow.

This warm humanity is the breath and spirit of O. Henry. He was no intellectual. He knew, like Dickens, that out of the heart are the issues of life. His philosophy was an instinctive, yet finely pugnacious, fraternity. He did not argue that a clerk who was unaware of Beethoven must be a Yahoo and a Hill Billy: he knew that the clerk as well as a resolutely cerebral critic could fall in love with a woman, or hate in his bewildered way the routine monotony of life, or meet the mysterious majesty of Death. O. Henry's most characteristic title is "The Four Million." And to feel his instinctive democracy (far deeper than any political philosophy) one should read the little preface to that volume. Someone had said that there were only Four Hundred people in New York. O. Henry quaintly replied that the census taker had convicted him of mis-count. Thus O. Henry was consciously the prophet—or shall I say the fistic gladiator—of the Four Million.

For O. Henry knew that on all, four million or four hundred, the "quick, sure doom falls pitiless and dark." Facing the "lacrimæ rerum," the tears due to human circumstances, he could not be vain enough to draw new-Pharisee distinctions of intellect and art. He loved humanity with a universal, but wisely sad, love. His best characters were of the earth, earthy: cabbages, not Tudor roses. They were shop-girls, Irish policemen, commercial kings of the first generation (and therefore still human), Life's Bohemians of the proletariat, tatterdemalion Falstaffs who speak Americanese of an even racier bumptiousness than that of Mr. Mencken's peculiar prejudices. They are as American as the Connecticut Yankee whom Mark Twain knocked across the centuries into King Arthur's court. If Mr. Mencken cannot recognize them as human, it may be because, if Love is blind, Pride is blinder.

O. Henry speaks not to the intellect but to the soul. (I will employ a more modern word when the Behaviourists coin one). That explains our modern shallow reaction against him. As in all the world's significant artists, we find in him a spirit rather than a philosophy: we touch a man rather than a mind. We feel that O. Henry loved and hated, and we love or hate with him. We understand American character, we understand human nature, anew; we love it in spite of itself. Anthony Rockwall, self-made millionaire, who trusts the power of money so much that he spends $5000 to help Cupid by creating a traffic jam; Black Bill, with his morality mingled of bluff, square dealing and poker-player's cleverness; Dulcie, with her longing for gayety, yet her shy Puritan conscience: all these are recognizably American, and in meeting these we broaden our souls, for O. Henry feels for all of them the dear love of comrades. He makes us hate too, with a Dantesque hatred, the enemies of love: Piggy, the human swine; or the respectable money-changers who have become "prosperous looking angels."

Always he was on the side of the human cause. His very faults were not the cold and hateful faults of pride, but the warm and lovable faults of sympathy. He may have been sentimental: he was never cynical. He may have been vulgar: he was never snobbish. He may have been human, all too human: but he was always humane. In his caricature and grotesqueries, in his wisdom of the heart, he was an American Dickens.

And so finally we may say of O. Henry: "His faults, which are many, are forgiven him: for he *loved much.*"

"Who has not found the Heaven below
Will fail of it above.
God's residence is next to mine,
His furniture is love."

Earlham College.

Don't judge what's on the inside of a man by what appears on the outside, or the efficiency of his mental machinery by the smoothness or noisiness of his tongue.—*Religious Telescope.*

Two Immediate Tasks

BY MURRAY S. KENWORTHY

THERE lies before me an invitation to attend a special prayer meeting called to pray for a "genuine revival of religion" which the "church very much needs." I expect to attend, tonight, and I will pray, as I have been praying, for the awakening of the church to her needs and opportunity.

As a denomination we are challenged from a number of sources. Our statistical records show that but two Yearly Meetings of the Five Years Meeting have in the last ten years made net gains in membership, California with a gain of 22 per cent and North Carolina with 15 per cent. (I am glad to report that *corrected* figures for Carolina sustains her previous good record.) Eleven Yearly Meetings in 1925 had fewer members than at some previous time within the ten years. Because of our peace record we are expected to take the lead in that great movement, to be the "shock troops" as a worker in another peace organization put it. In the past we championed the cause of the enslaved black man and the outraged Indian. The race issue is with us now in a much more complex and insidious form. Shall we ignore the call to service here? There are those in Europe who have accepted our interpretation of Christianity as well as our physical assistance. Do we know love of the brethren, and do we live the Christ life sufficiently well to pose as their spiritual leaders?

Before we can properly fill these expectations we must unitedly engage in two immediate tasks: first, to find the way of love and harmony; second, to become in fact an evangelical church adding to our numbers and enlarging our program.

We cannot consistently preach peace and good will to the world until we ourselves practice it. We cannot conscientiously say we love God whom we have not seen and not love our brothers whom we have seen. It is useless to bring gifts to God's altar unless we are willing to be reconciled to men. There is no forgiveness for those in whose hearts there is no feeling of forgiveness. We will be better fitted to serve when we have found peace with God and our fellow men. Yes, the church very much needs a genuine revival of religion and a good understanding of what constitutes genuine religion. It would most certainly be well for every one of our congregations to set aside a period for intensive prayer and meditation. It might be best to meet with doors closed to the public, making it a period of candid personal and group examination. There alone with God the church would find its cleansing and subsequent inspiration for effective evangelism.

What is evangelism? Too many of our special efforts have been nothing but the revival or attempts at the revival of a lukewarm membership, the stirring again of emotions dulled by repeated effort. We must not be content with singing "revive us again." The non-Christian, the unchurched world must be won to Christ, must be evangelized. If we must have revivals for our members let this work be done privately, behind closed doors, so that the world may not mock us when we make our public appeal.

Every congregation should be perpared in spirit and by an accepted method to carry the "Good News" to those outside its membership. There are a number of possible programs, each proven by experience to be effective in its own field.

Every child of Christian parents should be won for Christ within the home circle. This is a goal greatly to be desired but too seldom attained. If his decision has not been secured in due time parents should examine their own lives and practices, seeking possible hindrances. The assistance of those of whom the child is especially fond should be quietly sought. Not every child can be won by these methods but certainly most of them can be saved by the parents if the home environment is truly Christian.

There should be an established program of instruction in Christian life and practices especially designed for children of members and attenders. In many creedal and ritualistic churches this is the source in the catechism. With us it should include adequate instruction leading up to the acceptance of Christ as a personal Savior, the meaning and purpose of the Christian life as we understand it, and a history of our Society. A number of our pastors have been successful with this program.

The regular services of the congregation—the Bible School, Christian Endeavor, Meetings for Worship and every religious service open to the public should not only be seasons of spiritual gain for believers but definitely evangelical.

The services we usually term revivals are not as effective as they once were. The reasons for this are not hard to find. Could the home and church in its regular services function more perfectly we would not need to resort so often to this method. For the present it has its place and so long as mass propaganda and appeal are used the church may well continue its vocal appeal in this form. These should not be reasons primarily for revival but wholly evangelical. A united, earnest church presenting the claims of the gospel with warmth and intelligence.

Personal evangelism is best illustrated by the life and work of Jesus. Many of his most prized teachings and the richness of his own life are revealed in his private conversations with single individuals. Some people seem to have a natural gift for this type of service. To others it appears most difficult. All Christians could learn to make some use of it. It is effective only when used by those whose lives are consistent and free from stain, who have the spirit of patience and leadership.

Some churches follow the practice of sending their workers out two and two to appeal to those previously listed as ready for such an approach, or to make a house to house canvass for attenders within the last few months a Lutheran Church in this city (Washington) used this method, adding very materially to its membership.

Adaptations of these and other methods, in whole or in part, could undoubtedly be used by most of our meetings. Our Society was founded in a blaze of evangelistic fervor, there have been periods of substantial numerical and spiritual advance since and there are now sections of the church making very satisfactory progress. There is every reason to believe that others can and will do the same when they are willing to do God's will.

Washington, D. C.

Twenty-five Years

Within a year of time, events transpire,
That mark the progress of the human race;
But when, outstanding incidents, we trace
For five and twenty years, and then inquire
The meaning they possess, our souls afire
With zeal for truth and right, would fain efface
The wrongs that warring men have done: displace,
By deeds of love, their hate and vengeful ire.
What steps in organization, as Friends, we've taken!
The Five Years Meeting, with its boards would meet
The larger vision, witnessing to truth
Revealed, that men may know, with faith unshaken,
That God is love; and made, in Christ, complete,
Must show to all goodwill, both age and youth.

Richmond, Indiana. JOHN R. WEBB.

MISSIONARIES WANTED, IS EARNEST CALL

Urgent Need for Well Qualified Workers is Expressed by Foreign Board

The Foreign Mission Board is in dire need of three or four missionary families for service abroad.

Seaside Friends Meeting with some 600 members is pleading for a pastor. The meeting is made of up of Jamaicans who are feeling the urge of Nationalism. They are growing in self-consciousness and clamor for a larger share of responsibility in the government of the church. They need and eagerly plead for a thoroughly trained Friend to work *with* rather than *for* them.

At Seaside is the Happy Grove School —a progressive, forward looking institution with high intellectual and spiritual standards. Whoever goes to Seaside should have an intellectual preparation sufficient to enable him to command the respect and loyal support of college trained people. He should also have such a spiritual preparation that he can enter heartily and appreciatively into interracial problems and church activities. For one who wishes to share a vital Christianity with a wide-awake, alert, folk who need the spiritual message for all life's activities which Friends have to give, Seaside offers a unique opportunity.

The other needs are in Africa. The British Government is becoming increasingly interested in Negro education. A Department of Education with a full time director and advisory committees is working out new educational plans and policies. All educational work being done by Missions is under the supervision of the Government and will be compelled to conform to the scholastic standards prescribed by the Government. To all such Mission Schools that conform, the Government is ready to make substantial money grants.

The Government is also generous in the matter of religious teaching, leaving each Mission free to teach religion as it may desire.

Friends have done some commendable educational work in East Africa. Little "bush" schools have been established and some 10,000 boys and girls are in attendance. Some effort has been made to give advanced training to the older pupils with a view to preparing them as teachers.

But the time has now come when Friends must work out a complete system of Negro education including primary, intermediate and advanced schools. A part of this work must be done by our Mission in the district now occupied by Friends, while some of the advanced work will have to be done in cooperation with the Government and other Mission bodies.

The pioneer days in Africa are largely over. The wilderness has been conquered, homes have been built, schools, a hospital and churches have been established. On this foundation must be built a new structure which shall minister to the ever growing life and needs of the African people.

The Friends Africa Mission is a unit in pleading with Friends in America to send to the field two or three men who are trained in technical and practical lines of education. An assistant in manual training who can teach carpentry, furniture making, building and simple agriculture is urgently needed. Two men who have a theoretical and practical knowledge of the field of education are needed.

Such men should spend some weeks at Tuskegee, Hampton or other centers of Negro education in America before going to East Africa.

It goes without saying that such workers should have a deep, rich Christian experience and a thorough training in Quaker principles and beliefs. Friends work in Africa must ever aim at the spiritual as well as the physical and intellectual regeneration of the people. Only those who know Jesus Christ personally and intimately and who are imbued with the spirit of the Quaker message can meet the need.

May we not as a church ponder these needs and pray earnestly that God may call forth some of our best trained young people and open the door for them to enter these fields of urgent need.

And shall we not as Young Friends earnestly inquire of the Lord to know whether he may be calling us to dedicate our lives to Jamaica and Africa.

All who are interested in these needs are invited to correspond with the American Friends Board of Foreign Missions, 101 South Eighth Street, Richmond, Indiana.

WHITE GIFTS PROGRAM

Farmington Monthly Meeting held its first White Gifts Christmas, December 20, under the supervision of their new pastor, Eliezer Partington, with 118 present. Across the front of the church hung a banner bearing the inscription, "White Gifts for the Christ Child." The program consisted of the Christmas story in songs and readings, and "Her Birthday Dream" very impressively given by Mrs. Partington. The gifts presented by the Primary and Junior departments were toys for an orphanage and children's hospital in Canandaigua; five dollars for the Mission Babies from the Anti-Kants; five dollars for the Lincoln Memorial University from the Young People's Class; and help to a neighboring invalid from the Bible class—in all about $25. Many gave gifts of self and service and others were brought to think of their privilege in Christ. The Friendly Aid of the church held its annual supper, December 4, and sale of fancy work, candy and children's toys, realizing $126, much credit being due the committees in charge.

WEST CHINA SADLY IN NEED OF PEACE

Simkins Have Thrilling Experiences When Returning Home From Vacation

We arrived safely home from Mt. Omei on September 3, a week before the opening of the term. For safety in case of falling in with robbers, eight small boats traveled in company. As we passed through Kaiting, Yang Sen, our former Governor, was in command of the city and in control of the territory for two or three days' journey northward. We were challenged several times by his soldiers and at one place were shot at from across the river until a small boat was secured to carry representatives across to the soldiers and negotiate with the leader for our passage. All other traffic on the river had ceased, and we saw great numbers of boats sunk in shallow water along the shore by their owners to prevent their being seized by the soldiers.

On nearing the opposing army three men of our party walked ahead along the bank to treat with the soldiers for us to pass. The outposts saw our boats coming and supposed they contained Yang Sen's soldiers coming to attack them. They seem not to have noted our British and American flags. As our three men climbed the bank after crossing a little inlet two or three nervous sentries hidden in the corn field opened fire at them at fairly close range. They immediately dropped to the ground, and soon the firing ceased. Their company commander then appeared and beat his men with the butt of his rifle for firing without orders.

BRITISH MISSIONARIES TAKEN BY BANDITS

Yang Sen has since been thoroughly defeated and is reported to be on his way to Shanghai. We feared that the reforms in which he has been so active would wholly lapse, but road building is being continued, although in a leisurely and half-hearted manner. On August 6, when nobody was really in control, a party of nine British missionaries of the Church Missionary Society, eight adults and a small child, were carried off by bandits. They were spending the summer near the mountains two or three days northeast of Chengtu. At 5:30 in the morning they were hurried out of bed only partly dressed. For twenty-four days they were marched from one place in the mountains to another, often without rest or adequate food or bedding. Their guards frequently tormented them by brandishing swords in their faces. The new magistrate finally secured their release by the payment of a ransom.

The anti-Christian and anti-foreign agitation continues, but is less violent than formerly. At the beginning of the term a committee claiming to represent a con-

siderable number of students presented a demand or request that attendance at religious instruction should not be required and that the University dismiss from its staff all British subjects. The request was not granted. It was probably the voice of a small minority, for the enrolment was not lessened nearly so much as we expected it might be. The Middle School has felt the agitation most, the enrolment being 222 as compared with about 350 last year. The University has 220 students, a decrease of 38 over last year. There is an excellent spirit among those University students who have returned and braved the taunts of "foreign slave" by the students in the city.

THE RIGHT SORT OF A MOB

The eight girl students who entered a year ago have all returned, and a new class of five has entered. Their temporary dormitory has been enlarged. Coeducation is thus far working very satisfactorily.

On Sunday evenings three meetings are held simultaneously, one for University and Bible School, one for Normal School and one for Middle School. About half the speakers are Chinese. I have already taken my turn this term in both University and Middle School. Each Friday morning at 6:45 I take the chapel service in the Church Missionary Society's dormitory.

The anti-Christian agitation seems to have had no effect at all upon the enrolment in our small school in the Manchu City. Sixty-two pupils registered notwithstanding the raising of the fees this term. We have been working four years now. I feel that the school has made a very positive contribution to friendly relationships between the Chinese and other nationals. I am frequently greeted joyously by some grinning youngster in that section of the city as I pass along the street. My bicycle is a great attraction, as I can take one child for a ride with me, or sometimes five at once, wheeling it along the smooth pavement to the evident interest and delight of the parents and passers-by. One morning I was nearly mobbed by the kids clamoring for a ride—a kind of mob, however, which causes no anxiety to international statesmen.

The Principal of the school, Mr. Wu, is exerting a remarkable influence over the children and their parents. He spares no pains to care for the boys and girls in all their troubles. He is one of the most earnest and efficient workers in the monthly meeting at Green Dragon Street.

ROBERT L. SIMKIN.

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AFRICA PUPILS STUDY MANY SUBJECTS

Native Christians Take Their Religion Seriously And Insist on Tithing

In July we had our annual Prayer Conference, which was attended by all our missionaries and several from neighboring missions. We had Bible lessons, inspirational talks and devotional meetings. It was a great help to us all for we get hungry for such meetings when we may gain spiritual refreshment. The young people were also much helped and some of them took advanced steps in their Christian lives. There were forty in attendance at this Conference.

The Conference came during the middle of a Normal School term, so we had a week's vacation from that. The term closed the last of August. There were about eighty boys attending, quite an increase over the previous term. We have three months school and one month's vacation, thus having three terms during a year. I still teach four classes in arithmetic. The boys are keen to learn in most cases. In school we have two hours in Scripture, one each in English, writing, geography and hygiene. There are four classes in each subject except hygiene in which Dr. Bond has the whole school in one session. Out of school hours quite a number of boys are taking manual training, several sewing, and two, hospital work. The Normal and other courses are three years in length.

In the manual training department they first learn the simple use of tools and make simple things. The more advanced boys are now working on the doctor's new house. They have built the brick huts in which they live and made the beds and chairs they use. The sewing department has four sewing machines. They make all the khaki shirts and shorts (short trousers) for the school boys and make the clothes for hospital patients and attendants, also many other things. They learn to do the hand work, making button holes, etc. This is a profitable trade to learn, for there are many native shops over the country now, and they want boys who can make clothes to sell. The boys who are in the hospital begin by learning to scrub floors and make beds. Later they learn to dress wounds and ulcers, dispense medicines from prescriptions, assist in operations, keep temperature charts, etc.

It is very interesting to have these boys here from all over the Mission field and I am glad to have a part in teaching them. Many of them make real sacrifices to come, for they are an age to be very helpful at home and some of their parents raise objections. Some of them are married and have to leave their wives at home. Seven newly married boys from the extreme northern part of the Mission brought their wives with them and have settled here for three years. They will be well qualified and have a fine opportunity for Christian service when they go back to live amongst their people, twenty or thirty miles from any white man.

It is most inspiring to see the keen interest the Christians are taking in the native church. Here at Kaimosi recently, a group of women have been going out each Sunday to the outschools to visit the women and girls there, encouraging them in their Christian lives, helping the weak ones, and counciling new Christians. At the last Monthly Meeting here a committee of men and women was appointed to visit church members in each outschool to labor with those who are in arrears in tithe-paying. They need the money to keep up their expenses and they propose that each member shall keep his pledge of the tithe he has promised.

MIRA COPE BOND.

MISSIONARY EDUCATION AT GONIC, N. H.

"We now have a missionary society that meets regularly each month," writes Laura E. Jones, "We are using the study book Prayer and Missions. I am sure we all need to learn more in the school of prayer. At our October meeting we planned a public missionary program to be given in the evening in connection with a Harvest supper. This proved to be a very pleasant occasion which occurred on November 6.

"An interesting missionary program was given consisting of two plays, one entitled Aunt Elizabeth's Tea Party rendered by young people, and the other, 'How Some Dollies Came to Go as Missionaries,' by four girls. Short talks on our various mission fields were given and special songs added much to the occasion.

"After an offering of $22.00 was taken, four girls (two of whom held the offering) sang together 'To Send Across the Sea.' The house was well filled and all seemed to enter in with a very appreciative and helpful spirit.

"Our missionary society has just sent to the Girls' School at Ram Allah, Palestine, a box containing two comforters, fourteen cretonne work-bags each containing articles useful to the girls and eleven hundred picture postcards."

What Gonic Friends are doing can be done by every meeting in the Five Years Meeting. The Gonic meeting is located near the edge of a village and several of the members live in the country. They study missions and work for the cause because they have a will to forward the Kingdom of Christ. Who follows in their train?

If Jesus sets us free he also places us under grave responsibility such as belongs to free men not to abuse our freedom.

Bulgaria and Its Refugees

BY MARY KELSEY

From the newspaper reports that have recently reached us from Bulgaria, the public has mainly gathered one impression of that remote little country. It is obviously a center of turbulence and dangerous discontent; and it looks as if—should serious trouble recur in the Balkans—Bulgaria might well be the seat of that trouble. But we are left deeply confused as to the issues involved.

In a recent letter, Gilbert L. MacMaster does much to clear our minds on the whole Bulgarian situation. He and Emma Cadbury representing the American Friends Service Committee, and Fred Hankinson representing the Council for International Service, investigated conditions in Bulgaria early in November; and his visit there has filled him with sympathy and compassion, rather than with a wish to condemn; and he offers what seems a nice and practical solution for a very difficult condition of affairs.

Gilbert MacMaster is convinced that most of the trouble that has lately occurred in Bulgaria is the result of deep discouragement, following defeat, combined with a crushing burden of debt which resulted from the indemnity claims.

Bulgaria without doubt faces a series of serious domestic problems that seem almost overwhelming. Beside the appalling question of finance, there is a severe problem resulting from the discharge, on the dissolution of the army, of between two and three thousand officers, men untrained and unfit for any other occupation and forming together a restless and dangerous social group.

But far exceeding in gravity even the question of finance in Bulgaria to-day, is that of the refugees and the peculiar situation which they create.

From all other European countries and particularly those on the Russian frontier, a stream of refugees flying from the revolution and the civil war sought shelter in Bulgaria. They had to live somehow; but a far more complex refugee problem was created by the influx of great numbers of the evacuated from Macedonia and Thrace. These spoke the Bulgarian tongue and, feeling themselves one with the Bulgarian people, looked to the government for protection, housing and the means of support. Under the circumstances it was obvious that protection, housing and the means of support could not be adequately supplied; and as a consequence bitter discontent developed and grew among the unhappy group.

It is possible that the dreadful bombing outrage in the Cathedral in Sofia in April of 1925, in which 210 people lost their lives, was the direct expression of this discontent. The catastrophe, of course, greatly aggravated the situation.

Martial law was at once proclaimed. With the development throughout the country of the impression that the explosion had been instigated by the Communists, the Court of Cassation hastily announced that Communist teaching was against the national Constitution, and an order was issued dissolving all Communist organizations and making Communist action of any kind a crime.

Amateur vigilance committees were at once formed and there followed several dark days during which many people were killed or disappeared. There have been many examples of such terrorism during the past six years in Europe, especially in countries where the government is weak. It took some time for the government to get control, in spite of the decree of martial law; but once master of the situation, it followed a very harsh and vigorous course. Five men connected with the bombing were publicly hanged, and many people were arrested, and tried by court martial. Many others disappeared. It was not until the 24th of last October that martial law was repealed.

The government justified its measures on the ground—not, perhaps without foundation—that a Communist revolt was imminent, possibly to be followed by civil war and the dismemberment of Bulgaria. There was without doubt a large Communist movement in the country, largely originating among the refugees; but there were also many Communists among the labor groups; and of 73,000 organized laborers, 35,000 were in the Communist unions.

The situation was certainly a grave one; and the refugees constituted the most disturbing element in the situation. The obvious thing seemed to be the deportation of the more radical element; but this was found impossible. No country would receive them. Bulgaria saw that she must find another solution.

Her only hope lay in the possibility of a gradual amelioration of the whole national situation that would result in the removal of the chief causes of discontent. The refugee problem was essentially different in Bulgaria from that repeated again and again in war-time Europe. The great majority of refugees within her borders were of her own blood—not strangers essentially foreign—eager to return to their own country. If the problem was enormous, it was not hopeless. The refugees needed, not temporary care and transportation, but land and occupation.

And Bulgaria has the needed land in more than the needed quantity. As a first step, almost twelve acres have already been assigned to every refugee family. The great need now is for equipment, so that the refugees may be established upon the land.

For this work Bulgaria needs money; and to raise that, it will be necessary for her to negotiate a loan. If America could interest herself in such a loan, she would be helping, in the most practical way possible, in a most important phase of European reconstruction. To convert the large and restless group of malcontents to substantial householders laboring on their own land, would be to change a serious liability into a valuable national asset in a comparatively short time.

America is to-day regarded as a friend in Bulgaria. If she could realize what an enormous benefit she would be conferring, not only on Bulgaria, but on the whole world, by helping in this way the stabilization of Europe, there can be no doubt of the course that she would choose to follow.

A. F. S. C. Office, Philadelphia.

BIRMINGHAM CONVENTION AND FRIENDS

Editor THE AMERICAN FRIEND:

It was the privilege of the writer to attend, on December 17, at Raleigh, N. C., one of the ten conferences with Sunday School leaders arranged for Dr. R. M. Hopkins, Chairman of the Birmingham Convention Committee. These conferences were held in ten southern centers and were planned by the International Council of Religious Education not only to give information but to get suggestions for the Convention.

The announcement on the Horizon page of this issue will give some idea of the value of the Convention and the richness of the program. As this is an international convention, the attendance has to be limited and the representation by denominations is proportional to their membership, hence Friends are allowed but 50, although in the representation by states, irrespective of denominations, that number may happen to be increased. The state representation from North Carolina is but 200 and hence care is being taken in the selection. However Friends should be thinking about this and planning to be sure to send their full delegation.

Dr. Hopkins told us that there has been a surprising readiness on the part of those asked to appear on the program, for these religious leaders fully realize what a powerful force for wide-spread religious education, the attendance at this convention will represent. Such names as Stanley High, Robert E. Speer, Margaret Slattery, Dr. Hugh S. Magill, Luther A. Weigle, Walter S. Athearn and Dr. W. O. Thompson give an idea of the high order of the program.

ALICE PAIGE WHITE.

High Point, N. C.

CORRESPONDENCE AND COMMENT

These columns are open to expression of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwhere in the paper for that matter, cannot be held to reflect those of The American Friend.

WHO CARES?—A REVERIE

Editor THE AMERICAN FRIEND:

It is Christmas morning—the usual rush of business activities has given place to the peaceful quiet of the home circle. There is a reverent, joyous thrill that wells up in the heart as we give a retrospective glance backward, look about us at the present and with prophetic eye look into the future. And for some time there has been ringing clear and true the question "Who Cares?"

We who are past middle life can well remember the few short years of the past when we began the home. We planned, we loved, we worked, we endured, we failed, we succeeded, but oh! we cared. A boy and two girls came, bright, capable, talented. We toiled on. They must be educated, must have a chance in life. Yes, we cared, and yet there came the call years ago before the home was founded back in the Indiana forest home at "Quaker Hill," the call that rings louder and clearer than any other, "Some day thee must preach the Gospel," and we cared. We felt that we would rather preach than anything else in the world. We felt that "woe is me if I preach not."

And the church cared too. How the fathers and mothers at church, and as they came into the home as "visiting friends," would lay their hands on our head and say, "Some day thee must preach." And around that fireside we would sit in rapt attention as we listened to the tales always of the *successes,* of the church, of the meetings, of the ministers in other places, of the pioneers in Kansas, and we never can remember of their talking about false doctrine, evolution, modernism or separation. They might have, but if they did it was never before us children. We were impressed with the thought that the "Friends Church" was the greatest in all the country. It had the real true message for the world and it was worth living and dying for if necessary. We truly felt that everyone cared for *our church,* for ourselves individually, and our part in the work. And—*we* cared, too.

But years have passed and times have changed. The war has come and gone, but the marks have remained. Scarcely a home but what somewhere the cloven hoof of war has left its imprint, but still our families are spared. Changed? Yes, we have all been together again this Christmastide, happy, being educated, the eldest having a happy home of his own, but—again we wonder where have we lacked? Where have we failed, for not alone are we in this, for the great multitude of our young people are involved. Are they caring for *our* church as *we* cared? Is the great body of Friends as loyal as it used to be?

So many of our faithful workers have spent their best efforts, and their best years for the church only to feel that now so few in our Kansas field of service really care. It's only a matter of who preaches to please, who can draw, who can finance, who can be in the *ring,* for in Kansas we spend more time in our great gatherings upon negatives rather than positives, upon separations rather than building up and binding together. Some care, we know they do, but really we think some care more for their own selfish ideas and ways and methods than for the real good of all. We have the Cooperative Council in Kansas Yearly Meeting, but we are farther from cooperation. We object, as a Yearly Meeting to the Five Years Meeting's organization as a whole, but we have no better plan. We have done something, but so far I challenge any one to tell us just what we have done.

I do not fear nearly so much the educated and the trained editor, leader, minister, or layman, as I do the uneducated with lack of breadth and vision, for the men and women with vision *care.* I have been surprised at the quotations from magazines and church papers in our AMERICAN FRIEND and from church leaders upon the opportunities which are ours as a church. Then if others care, should not we who have been Friends all our lives? "He cares, I know he cares," for "He careth for you." Would it not be a service for humanity and the church if we would leave for the moment our own ideas as to methods and join in a united revival effort of caring, and unselfish loyalty, for the greatest good to the greatest number?

In our work we have found so many who *have* cared. Why do they not still care? Without exception they tell me of some reason identical with what we are passing through and some are lost forever to our church. Some come back, it is true and we are thankful, but when separations in church life come, there is always the shadow to look back to. How much better it would be to show our children, our friends and our membership that we really care! Then the fruitage of our labors will be richer and the harvest will be abundantly "more than we can ask or think," for He, the Christ Child was "tempted in all points like as we," and He cares for the tiny sparrow, and He will care for us.

JOHN HOWARD.

Lawrence, Kansas.

WHO CAN SUPPLY THESE?

The following numbers of the *Christian Worker* (published 1871-1894) are desired by the Haverford College Library: Vol. 1, all numbers; Vol. 2: 1-5, 8, 10, 11; Vol. 3: 9-17, 19; Vol. 4: 3, 8; Vol. 5: 19; Vol. 6: 19, 21-23; Vol. 7: 2, 3; Vol. 13: 24, 47; Vol. 14: 5; Vol. 18: 7. Please address Rayner W. Kelsey, Haverford, Pa.

WILL YOU MAKE THE TEST IN 1926?

Editor THE AMERICAN FRIEND:

It is good to have money and the things that money can buy, but it is good too, to check up once in a while and make sure you have not lost the things that money cannot buy.

We are commanded in the Scriptures to pay the tithe. God commanded the Jews to bring all the tithes into the store-house, and Jesus referring to the tithes said, "This ought Ye to have done." God does not promise great wealth to the man who pays the tithe, but we do have the promise that if we pay the whole tithe into the store-house of God he will give us more financial success than we could obtain without it; and we are challenged to make the test.

Wherever this has been undertaken and a financial blessing has not followed it is because the whole tithe has not been faithfully paid; nothing is more certain, it is guaranteed by the truth of God. I have proven it in my own experience during the past nineteen years, and it has been abundantly confirmed by many others. Everybody wants money and everybody needs money, but one of the secrets about money is that when you turn your face in the right direction and help the world get what it needs, the necessary money can't be kept away from you.

If the Society of Friends would give more attention to tithing and less attention to Creed; if we followed Christ's Sermon on the Mount and practiced the Golden Rule, we would prosper both spiritually and financially. I trust that with the beginning of the New Year we will in a greater degree exercise Christian forbearance and exemplify a little more of the Spirit of Christ. I ran across this little poem which I trust will do us all good to read:

A little more faith in things to be borne,
A little more beauty of brotherly deed.
A little more faith in things to be borne,
With hope in the ultimate triumph of morn.
A little less doubt and a little more do
Of the simple sweet service each day brings to view.
A little more lifting the load of another,
A little more thought for the life of a brother;
A little more cross and a little less hate,
With love in the lane and a rose at the gate.

W. S. HADLEY.

Wichita, Kansas.

THE HOUR OF WORSHIP

To interpret Him aright is to love and adore

Conducted by JOHN R. WEBB

NINETEEN TWENTY SIX

Since 1752, when the Gregorian calendar was adopted by an English statute and the beginning of the year was changed from March 25 to January 1, it has been an easy matter to associate New Year's Day with Janus, the old Roman deity with his two faces looking both ways, backward and forward, and representing the two sides of a door. Primarily he was the god of gates and doors, hence of all beginnings. In prayers, his name was first, and his priest held the foremost place in the pontifical college. The first hour of the day, the calends of the month, and the first month of the year were all sacred to him. Through the open door men, in thought at least, left the past to enter upon a new period of time, a new lease of life with opportunities to be challenged, bravely and earnestly, based upon the wisdom which experience had taught.

Again, we have crossed the threshold with our faces toward the future. We write January, but the number of the year which follows is augmented by one. The difference seems slight but it indicates the fulfilment of those prophetic words, "Behold, I make all things new." We must "by the forelock take that subtle power, the never-halting time," or lose our ventures when the current serves. "To improve the golden moment of opportunity and catch the good that is within our reach," wrote Samuel Johnson, "is the great art of life." To let that moment pass is a loss of power which every true student of life grudges, since opportunities rarely visit twice, and "when the time comes in which one could, the time has passed in which one can."

But that augment kindles our interest and challenges the year just passed to show what gains stand to its credit for the 365 opportunities, at least, which met us at the door which now has closed, except to memory, forever. The increase in wisdom, power and capacity for appreciation added to the principal for the new investment in life gives encouragement to try again and break our former record by adding one, at least, like the year, to the count. The old Latins told of the sibyl who came back to offer her mystic books for sale, but each time demanding a higher price. Paul tells us to "buy up opportunity," like articles sold in the market at their cheapest rate, but whose price is sure to advance. Thus, the new year challenges each of us to action, and while other doors may open, the door of 1925 has shut, never to open again.

We must go on and make the most of what is freshly offered by this advance of time, realizing that an added responsibility is ours in the accumulation of knowledge which the past holds in reserve for all who will use it to measure life by thought, opportunity, achievement and progress. We live intensely, and cannot help it, for history is crowded and condensed into the few fleeting hours that make up the years of a human life.

Happy are we to find opportunity for spiritual growth amid the many activities that claim our attention. The give and take of life suggested by the door for going out and in, the service which expresses love and goodwill, and the receptivity which makes possible the service of another, being well balanced, make life symmetrical as it presses upward and outward toward maturity. The open mind continually adjusts itself to the new perspective. The open hand sows beside all waters and withholds not that which is due another who shares the privilege of making a better social life.

But goodwill and fellowship are the fruits of a spiritual life expressing itself in helpful service. Daily worship, in meditation on a right relationship with God, in prayer to him for guidance in judgment and action, in reading the Scriptures to ascertain his will as applied to human relationships, must be observed if we would walk worthily this new year and succeed, as we ought, in perfecting that part of our lives which henceforth will bear the label, A. D. 1926. Our success or failure will make or mar the opportunity of others who follow us, so then for their sake let us make it the best year we have known. Then too, for the sake of him who imposes full confidence in us to make our own life, and win the reward of the faithful which is life eternal, let us build, day by day, during this new year, in the light of eternity, as unto a faithful Creator.

—J. R. W.

OPPORTUNITY NEGLECTED

There was a time in history when an opportunity waited for the man, and the man failed to recognize the opportunity. With Christian disciples in the later part of the fourth and the beginning of the fifth century, when the yoke of ceremonialism had begun to gall the necks that bore it, and the elaborate ritual growing up, and the equally elaborate hierarchy becoming dominant, made God's people yearn for a reformation which might restore and revive the primitive simplicity of the apostolic age, it was only needful to find some man who would sound the trumpet and rally the faithful to his side. The age furnished the man capacitated in every way to become the leader. He was revered to the point of almost worship; he was believed to be at once the purest, wisest, holiest of men, who mingled firmness and fearlessness with mildness and prudence, ability and humility. His eloquence was commanding, and his piety conspicuous. His influence upon his own age cannot well be exaggerated. It was Augustine, Bishop of Hippo. It has been well said that the destiny of ages hung on his decision. Had he led the way in reform, the Papal church might have died in infancy. But he hesitated, and then gave the weight of his character and influence in favor of the growing superstition, and from that hour the cause was lost and the reformation waited from 416 A. D., to 1516, a period of eleven hundred years, until Martin Luther dared to do what Augustine did not.

ARTHUR T. PIERSON.

POWER OF FRIENDSHIP

Everyone knows the power of love and friendship in life. The love of father or mother constantly does more to keep their children straight and cause them to grow up strong and helpful characters than any other influence that they experience. In the same way the love of husband or wife, or the friendship of some strong and noble person may in many lives be a force making for truth, justice and goodness greater than anything else conceivable. We cannot explain how this force of love and friendship works. It cannot be weighed or measured. No one can compute its value in dollars and cents. It is a spiritual and moral force, too intimate and personal for us to understand in any complete way with our minds, trained as they are to deal mainly with material things that can be weighed, measured and counted. But this does not mean that love and friendship are unreal. They produce definite and important results in thought and conduct. Their effects are real; and no unreal thing can produce unreality. They are as real as anything in all the world, and of vastly more importance than all material things. The reason they seem mysterious is that we are not yet wise and skilful enough to understand and explain them.

A WELCOME HOME

Oh, think to step ashore
And that shore heaven;
To clasp a hand outstretched,
And that hand Christ's;
To breathe new air,
And that celestial air;
To feel refreshed,
And know it immortality!
Ah, think to step from storm and stress
To one unbroken harmony;
To wake, and find it glory!

BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.

PROBLEMS OF BELIEF

By F. C. S. SCHILLER

George H. Doran Co., 192 pp., $1.25

It is the aim of the author in this study to make clear that the subject of Belief is anything but simple and presents a series of psychological problems of the most fascinating sort. It is found to develop relations vital not only to logic and religion, but to action as such, and to every aspect of human life and activity. But these relations "prove so intricate and important as in the end to confront the student of Belief with the most ultimate questions of metaphysics," yet, the author claims, that "Belief becomes the center from which radiate the routes to almost all the problems of philosophy."

Following a brief introduction, the Nature of Belief is first considered and recognized as "an ultimate and characteristic fact of human nature." Succeeding chapters deal with Implicit Beliefs, Debatable Beliefs, Half Beliefs, Dishonest Beliefs, Make-believe and Fiction, The Logic of Belief, The Will to Believe, Belief and Action, Belief and Survival Value, and Truth and Survival Value.

You will agree after a careful reading of these pages that this is one of the most significant and arresting discussions of the hour in the field of psychology and religion by a scholar who is familiar with the best that has been written on the vital theme of Belief and has here produced, in his pungent, epigrammatic style, a "work of great depth of thought and originality."

The problems are evident when one tries to contrast belief with doubt or the many shades of fractional beliefs. Perhaps the most curious expression, frequently used as a strong form of affirmation, is, "I honestly believe," which implies dishonest belief that seems at first thought to be a monstrosity and paradox. But dishonesty may be intellectual as well as moral and a form of intellectual cowardice. "It is the man who shrinks from the path in which his beliefs would lead him who is tempted to corrupt their honesty, or to conjure up dishonest half-beliefs, and to deceive himself with the hope that he may some day come to believe them honestly." A belief that is not strong enough to affect action can hardly be more than a half-belief, and one that is professed but not acted on is, very likely, spurious, so that "any discrepancy between belief and action warrants suspicion and demands investigation."

The crux of the inquiry culminates in a study of the effect of belief on survival and the connection between belief and truth-value and survival value, with the claim that it is the ultimate determinant of all belief and action. The author finds, however, that "in a considerable variety of ways pernicious beliefs with negative survival-value can remain in being, to an extent quite sufficient to render unsafe the inference from the general currency of a belief to its goodness and truth."

In the last chapter, after contrasting the optimistic and the pessimistic approaches to truth as a survival-value, the conclusion is drawn that "at the core of being there is always found a human *value-judgment,* which approves the reality it acknowledges. It forms the axis on which our life revolves, and we can make, withhold, or vary it. It is never mere acceptance of a 'given,' but always an interpretation, which selects, and rejects, 'appearances.' And its intention is prophetic. It is justified, or falsified, by the consequences it entails. Thus the all-pervasive presence of a final act of Faith may never be omitted from a survey of beliefs."

NEW MISSIONARY BOOK

In the recently published and well written volume, entitled "Ohio Friends in the Land of Sinim," Walter R. Williams, the author, has provided a distinct contribution to missionary literature. Not alone are those personally interested in the field held by the intensely human, yet spiritually permeated story of a third of a century of arduous and self sacrificing missionary activities, but everyone possessed of a missionary interest finds its pages fascinating and instructive.

In a free and easy style, with a diction well suited to lucid narration, one is led so clearly from one word picture to another that scenes of triumph and tragedy, of suffering and sorrow, of happiness and hope stand out so vividly you feel the atmosphere and moods of scenes portrayed.

You are persuaded in the reading of this book that Walter Williams is a keen student of history, has a heartfelt sense of China's deepest needs and knows well how these needs must be met.

From the humble beginning of a lone missionary, embarking for a new and far distant field, the seventeen chapters, with over forty well chosen illustrations, builds step by step the history of a most creditable and effective work. Gradually there come into being, homes, chapels, schools, hospitals and churches, with an increasing number of teachers, ministers, evangelists and physicians answering to the call of God to whitened harvest fields. Probably the most striking feature of the whole work, as presented in the book, is the establishment of Chinese Christian homes and the call and development of native pastors and evangelists.

If you enjoy the romance of adventure, feel an inspiration in the evidence of divine leadership, are impressed with the power of Christ to enlighten and save a needy people, and admire the practice of self sacrificing service, you will find more than satisfaction in a careful reading of "Ohio Friends in the Land of Sinim." RALPH S. COPPOCK.

THE PEDAGOGY OF ST. PAUL

By HOWARD T. KUIST

George H. Doran Co., $1.75

This is a unique book, taking the reader into a field that has frequently been referred to in sermon and address but hitherto untouched by scholarly treatment.

Dr. Kuist approaches his study as a thoroughgoing Greek student and manifests a wide range of knowledge of Jewish, and especially rabbinical literature and practices. He has comprehensive information concerning modern educational methods and principles by means of which he has been enabled to delve in the Pauline Literature and select material particularly related to his theme.

The book clearly reveals the attitude of the writer in that he personally believes that "Christian leadership must know its Bible better than any other book." This book of Dr. Kuist's will be best understood as the reader makes full use of his Bible.

The study here is enriched by numerous citations to other authors and is beautified by several very good reproductions of art masterpieces illustrating the person and life of Paul.

REALITY IN WORSHIP

By DEAN WILLARD L. SPERRY

Macmillan Company, New York

"Reality in Worship," by Sperry of Harvard, a Macmillan Company book, is a very real contribution to the subject of worship. This book is "painfully lacking in facile and useful tips." He thinks that a good many of the books of this kind are published for ministers "greedy for quick returns of profit." He says, "They tend to short-circuit the religious idea, making it a matter of the manipulation of a congregation by a minister, leaving out of account religion's ultimate objective reality, God."

A good many Friends will find things in the book to which they object. Evidently it was not written for Quakers. It will, however, be a very valuable study for any minister or interested member of the meeting who is vitally concerned in making the meeting for worship function. A careful reading of this book will reveal to us our serious mistakes and will help us to find the way out. A study of this book will bring to us the significance of worship and its part in the Christian program of life.

This volume should be widely read by all concerned Friends, who are willing to face the actual condition in their own meetings for worship. W. J. R.

QUAKERDOM · AT · LARGE

Alfred Kemp Brown, who will be remembered by many of our readers as having visited American Friends in 1917, when he was in attendance at the sessions of the Five Years Meeting, died December 4 in London. He has long been an active member of London Yearly Meeting and in recent years has felt drawn to a considerable service among Scandinavian Friends.

An enthusiastic reader of THE AMERICAN FRIEND, who is a Quaker by convincement, writes that he has a conviction that it might be helpful to ask our readers this simple question: "What shortcomings have the Friends in common with the Chinese?" He himself gives his own answer, but suggests that perhaps others will give the question serious thought and send in their answers to THE AMERICAN FRIEND. This appeals to us as a very pertinent query and we should like to have some answers to it.

Our friend, Thomas Wood, is Chairman of the Executive Committee of the Evangelistic Association of New England which is arranging for its annual meeting which will take place January 19 in the Park Street Church, Boston. It is expected that the growing interest in evangelism and the fact that the Association is an interdenominational organization covering New England and assisting not only evangelical churches, but the sick and the needy in the hospitals, will bring a large gathering together.

According to the account of the observance given in a local paper, it was the sixtieth rather than the fiftieth wedding anniversary which William H. and Lydia Jane Peebles celebrated at their home in Wabash, Indiana, on December 14. The report of the event tells how this estimable couple was married according to Friends' practice in the old log cabin meetinghouse in the Quaker settlement west of Wabash. Of the forty-two witnesses whose names appear on the wedding certificate but three are now living.

Isaac T. Johnson writes from Singapore under date of November 19 that on account of the unsettled conditions in China, he and Mrs. Johnson had to be content with seeing only Soo Chow, the ancient city, Shanghai and Hong Kong. Soo Chow, with its ancient walls, historic pagoda, picturesquely winding streets and alleys and its Methodist University where they were Sunday guests, proved especially interesting. When meeting Vice-President Chang of the Bank of China in Hong Kong, Isaac Johnson was quite surprised and pleased when Mr. Chang claimed the President of his Alma Mater, Haverford College, Dr. William Wistar Comfort, as a friend of Cornell University days.

Considerable apprehension has been felt by friends for the safety of Daniel and Emily Oliver, and the school staff and children at Ras-El-Metn, in view of the recent disturbances in Syria. B. Hubert Cooper, Chairman of Friends' Relief Work and Orphanages for Syria, writes from Philadelphia that Friends will be relieved to know that he has recently been assured by Daniel Oliver that they have nothing whatever to fear and receive only kindness and courtesy from both the French officials and the Druses. Daniel Oliver has worked for 35 years amongst the Druses and knows them well, and they know him, and he feels he is just as safe at Ras-El Metn as he would be in Philadelphia.

It seems that the Eddy brothers, G. Sherwood and D. Brewer, are still carrying on the debate of the question of the Christian's proper attitude toward the military regime. Virtue B. Gifford of West Falmouth, Mass., kindly sends us a clipping from the *Boston Herald* for December 21, reporting what was evidently a thrilling discussion engaged in by the Eddys before the well known Ford Hall Forum of Boston. The report says that Dr. Sherwood Eddy was greeted with prolonged applause when he declared that if he were a student in a college where there was a R. O. T. C., he would refuse to put on the uniform. When they asked what he thought ought to be done about the $5,000,000 appropriation which he had said was to militarize colleges and high schools, his reply was: "I'd challenge it, in every college. I'd start something." The debate was on the question, "Is Pacifism Necessary?" Sherwood Eddy contending that it is. When asked from the floor if in his opinion Debs did right in resisting the draft, he replied sententiously "Yes."

Friends Service, the monthly news letter distributed among the veterans of European A. F. S. C. work, reproduces in its December issue excerpts from very interesting letters from Carlton MacDowell, who with his wife, last summer re-visited some of the districts in France where he and other Friends Relief workers had been most active. In his interesting sketches he gives a vivid impression of the hearty welcome they found wherever they went. They found several of the "huts" standing as erected in the years immediately following the war, though for the most part they are used as storehouses, having been replaced by more substantial dwellings. Seven winters have left them as solid as ever. In speaking of what remained of the reconstruction work in the Chatillon District following their enforced evacuation in the spring of 1918, he says: "This is not much to show for the winter's work, but these little scraps are symbols of the permanent things our visit proved are there. When we were driven out I wrote, 'When the end came and when the material works were lost, the best of it all remained, that best which was the inner purpose of it all: neighborliness, friendship, kindliness, sympathy—these are made of stuff which no chemistry of war can crush.' And now I can say, 'has not crushed.'"

GREETINGS
FOR THE
NEW YEAR
FRIENDSVILLE ACADEMY
Friendsville, Tenn.

NEWS OF OUR MEETINGS

Berkeley Quarterly Meeting was held at Citrus Heights, near Roseville, California, December 4 to 6. On account of the scattered condition of the Monthly Meetings not all were represented. The spirit of evangelism was manifest from the opening session under the preaching of Geo. A. Deshler, pastor at Denair, and by the closing session on Sabbath evening the revival spirit was so manifest that by invitation from the local church he remained with us for ten days during which time the church was brought into a new covenant relationship with each other and a number of conversions was realized. In the past two months nineteen new members have been received, most of whom have come in by letter from other denominations or by request. The ladies of the church have recently organized a Missionary Society with twenty members, and they are taking up the study of the two books, "Home and Foreign Missions." Much interest is being manifested and good work is being accomplished.

The Friends Church at Poplar Ridge, N. Y., on Thursday evening, December 24, held Christmas exercises, the children providing most of the entertainment, including both vocal and instrumental music. The most interesting feature was a recitation by Caroline Otis, elocutionist of Sherwood, N. Y. After the exercises the Christmas-tree was relieved of its burden and nearly all present carried away some of its fruit after which the pastor, Wil-

liam Prideaux, and his wife were presented with a beautiful gold watch and a purse, contributed by the members of the Church and the community at large. Joseph A. Titus delivered the presentation address, at the last of which he said, "Remember my friends the forty-one families who contributed to these tokens of our regard; did not do it as a deed of charity, but rather in recognition and appreciation of the good work you have both done in this community. You have given yourself without reserve to the service of God and the betterment of humanity, you have both been faithful workers in the vineyard, and we have taken this way to let you know that we appreciate your efforts, and it is with the greatest pleasure that we present you with these tokens of our love. We hope that in future years when you consult your time piece you will always have a kindly feeling for your many friends back here in Poplar Ridge.

The Friends Meeting in South Pittsfield, New Hampshire, is made sad by the sudden death of their beloved pastor, Osborne J. Hoffman. They had enjoyed about three weeks of special services under the leadership of Albert J. Saunders, into which the pastor had put his heart and strength and was much pleased with answered prayer and the public acceptance of Christ by twelve people. He had not been well for some months but preached as usual on Sunday and seemed much better. The next morning his spirit departed very suddenly. He will be greatly missed.

Anna L. Curtis recently made a speaking tour among several meetings in New York Yearly Meeting. In two days she spoke five times at Tillson, N. Y.; at Glens Falls and South Glens Falls, the same evening; at Middlebury, Vermont, three district schools and a community meeting at Monkton Ridge; at South Starksboro, and Vergennes Union Church in the evening. Children and grown people were much interested in the pictures drawn by German children in gratitude for feeding. She talked about Friends Work, Peace, Prohibition, Students, Youth Movement and the new Neighborliness in Europe according to the audience.

The Friends Meeting at Xenia, Ohio, under the leadership of Russell Burkett and wife, since the first of October, has enjoyed a steady increase in spiritual growth and attendance. The Sunday School has more than doubled its enrollment and great interest has been manifested by both old and young. A Christmas program was given before a full house, December 23, when the church was decorated beautifully with Yule-tide suggestions. A choir and orchestra of twenty members ably assisted in the service rendered by the children. The following Sunday morning eight were welcomed into active and three into associate membership in the church. The Christian Endeavor has increased in interest and membership, being active in service. Baskets of Christmas cheer were distributed through the Social Service Committee. Social gatherings have brought the young people into closer fellowship. In the recent survey taken by the churches of the city, 110 cards were signed representing families not members of any church who had a preference for Friends, which were turned over to the pastor who with workers in the church will endeavor to welcome them to a church home of their choice. The future outlook is encouraging, the Lord's presence is very manifest, and prayers are being answered.

Cottonwood Quarterly Meeting was held at Emporia, Kansas, December 18-20, beginning with the meeting on ministry and oversight. Mary Sibbitt, Nieta Kenworthy of Wichita, and Yearly Meeting Superintendent M. F. Swafford were present with words of cheer and encouragement. The pastors and many of the elders and overseers were present. An address on The Present Crisis in Patriotism was given Friday evening, by Mary Sibbitt in her usual enthusiastic manner and was greatly appreciated. The next morning, Oliver J. Kelley, pastor at Homestead, spoke on Prayer and several followed in vocal prayer. William Garrison, who with his wife Estella Garrison are pastors at Barclay, spoke from the text: Be filled with the Spirit. Following the routine business in the afternoon an explanation of the budget proposed by the Yearly Meeting was given by M. F. Swafford. In the evening, Nieta R. Kenworthy gave a heart to heart talk on her work as Field Secretary for the Yearly Meeting Board of Religious Education. Sunday morning the Bible School met as usual and was followed by the meeting for worship. Cottonwood meeting, five miles away, adjourned and came in a body. A duet by Ralph E. Jackson and Luther Dillon was followed by a spirit-filled message from M. F. Swafford. The meeting closed with a special number by the women's quartet, composed of Carrie Wyman, Clara Farr, Olive Sheridan and Florence Davis. In the afternoon, Nettie Ditch of Wichita, Field Secretary for the Y. M. Christian Endeavor Union, addressed the Christian Endeavor rally. Despite the cold weather, this was the largest and best Quarterly Meeting at this season of the year for some time. The Women's Missionary Union with the aid of other women of the church served luncheon at the noon hour on Saturday and Sunday making an enjoyable social hour for all.

At the suggestion of the Missionary Committee of North Carolina Yearly Meeting, about twenty-five students of Guilford College, members of the Friends Church, met in Founders Hall, December 20, and spent the afternoon discussing what each could do in his or her own home meeting to aid the work of the church and create an interest in missionary work during the holiday season. The meeting was in charge of Samuel L. Haworth who gave a brief history of Friends mission fields. James Curtis Newlin of the class of '22 spoke very interestingly of his work, and experiences with the young people of New York Yearly Meeting. Milo S. Hinckle, pastor at Greensboro, outlined very clearly the part the home churches should play in the missionary enterprise and emphasized the importance of Christianizing the home base before we can hope to make the missionary work effective. The missionary work is distinctly one for the youth of the present generation for only youth can possess the joy and enthusiasm which is so essential to a missionary's life. Hugh Moore of Winston-Salem gave a very inspiring message, pointing out some of the big opportunities offered the youth of the world at the present time for great spiritual achievements.

Arthur G. Dorland, Professor in the University of Western Ontario, addressed a large audience, the evening of December 20, at the Friends Meetinghouse, Toronto, Canada, on the subject, "The Church and World Peace." He declared that the crisis had arrived for a decision regarding war. Reviewing the more recent movements making for peace, he pointed out that the Christian Church must earn the right to repudiate war, which will be most difficult with churches preserving and housing war trophies and military colors which celebrated battles in which Christians killed Christians, and with ministers of the church retaining their military titles.

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"While we may not change human nature we can change human institutions and substitute a peace system for a war system. We must be willing to stake our lives on Jesus' teachings of love and goodwill toward men and be as willing to lay down our lives for peace, according to the methods of Jesus Christ, as those who have laid down their lives in war."

A ten days revival meeting was held at Honey Creek, Iowa, with Edgar S. Kindley as leader assisted by Robert N. Culbertson, the local pastor. On account of conflicting activities in the consolidation school which had been scheduled early in the school year and which was so near completion that they could not be postponed it was thought best to close the meetings for the present, hoping to have Edgar Kindley here again, as a great deal of good was accomplished in the short series which was only well begun. His forceful sermons of the first week were founded on the life and example of Old Testament characters and their achievements. The sermons from the New Testament were very convincing and Christ was held up as our Savior and example. He has a pleasing personality and is a great friend of the children and young people especially the boys. The interest in the meeting was attested by the increased attendance each evening.

The Honey Creek Bible School, Iowa, gave a very impressive service entitled, "The Shepherd's Vision." It was given at "The Little Brown Church on the Hill," on Christmas eve, and included both old and young in its rendition. There were white gifts presented to the Christ child in the manger. Gifts of substance, of service, and of self. The electric lights were used very effectively in the various scenes also in lighting the star which guided the wise men, and later in lighting the cross. The efforts of the teachers especially were appreciated and the service was an inspiration to both old and young. The Christian Endeavor Society will give a play in the near future.

FOR SALE

Cheap farms in sunny Colorado, healthy climate, cool summers, wheat, corn and beans main crops, close to a Friends church. If interested write, Freemont Chapman, Deer Trail, Colorado.

FOR SALE

Fruit farm containing a twelve acre lemon orchard in full bearing that will yield first grade fruit every month this year, a good orchard with peaches, apples, apricots, figs, grapes, oranges, situated eight miles from the coast. A six-room residence with separate house for help. Barn, garage, henhouse, etc. Beautiful view overlooking valley, the finest climate, extra good roads, good high and grade schools, one mile from Friends church. Offering for sale on account of age and would like to sell to family of Friends.

C. LAUBMAYER,
R. 1, Box 241, National City, Calif.

BIRTHS

THOMAS—To Loyal P. and Ethel Trueblood Thomas, Norfolk, Nebraska, December 14, 1925, a son, Oliver Penn.

DEATHS

BARRETT—At Houston, Texas, December 10, 1925, Nettie Charlotte Williamson, wife of Leigh R. Barrett, and daughter of Mr. and Mrs. J. L. Williamson, Emporia, Kansas, in her 25th year. Born in Lyon County, Kansas, she was a competent Christian woman using her talent in the Bible School, Christian Endeavor and Church, a valued worker in all of them, and her passing brings a keen sense of loss to her fellow-workers. She is survived by her husband, her father and mother, two sisters and four brothers.

LOCAL MEETING DIRECTORY

KANSAS CITY, MISSOURI
Friends Community Church, 30th St. and Bales Ave., one block east of Indiana car line and one block north of 31 St. car line. Bible School 9:30; Morning Worship 11:00; C. E. Society 7:00; Evening Service 8:00. J. Edgar Williams, Pastor. Residence 2836 Indiana Ave., Tel. Linw. 4910.

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43rd. Bible School 9:45; Worship 11:00 a. m. Mid-week Meeting (Wednesday) 7:30. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

CENTRAL CITY, NEBRASKA
Friends Meeting. Ralph H. Boring, Pastor. Bible School 9:45 a. m.; Meeting for Worship 11:00 a. m. and 8:00 p. m. Christian Endeavor 7:00 p. m.; Mid-week Meeting, Thursday, 8:00 p. m. Central City is located on Lincoln Highway and Main Line Union Pacific. "Nebraska Central College" located here. A cordial invitation to tourists and visiting Friends.

MINNEAPOLIS, MINN., FRIENDS CHURCH
First Avenue South at Fourteenth Street. Take Nicollet Ave. car to Fourteenth St., and walk one block east. Meeting for Worship 10:30 a. m.; Bible School 12 m.; Christian Endeavor 6:15 p. m.; Mid-week Meeting Thursday at 8:00 p. m. Ellison R. Purdy, Pastor, 2700 Pillsbury Ave. Phone South, 1951.

DENVER, COLORADO
North Denver Friends Church, West 41st Ave. and Shoshone Sts. Bible School 9:45; Meeting for Worship 11:00 and 7:30; C. E., 6:30. Pastor, Leanah Hobson, 4022 Shoshone St., Tel. Gallup 6584. A cordial welcome to all out-of-town Friends.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 3232 Joy Road. Bible School, 10 a. m. Meeting for Worship, 11 a. m. Evening Service, 7:30. Out-of-town friends welcome. (Under direction of Indiana Yearly Meeting.) Ira C. Dawes, Pastor, 2322 Leslie Ave., Phone, Arlington 3940 J.

PETERS, NEBRASKA
New Hope Friends Meeting, L. E. Mardock, Pastor. Located 6 miles south and ½ mile west of Hay Springs, Nebraska, ½ mile west of Alliance, Hay Springs Highway. Bible School, 10 a. m., Preaching, 11 a. m., Christian Endeavor, 7 p. m. and Preaching 8 p. m. Monthly Meetings at 2 p. m. on fourth Wednesday of each month. We are isolated from other meetings and would appreciate it if Friends passing through would visit us.

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